INTERDISCIPLINARY HOLOCAUST CURRICULUM GUIDE FOR THE MIDDLE SCHOOL

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Introduction

The object of any curriculum guide is to present educators with a working tool. The Interdisciplinary Holocaust Curriculum Guide for the Middle School provides a framework for teaching the Holocaust. The rationale for developing this curriculum guide is to offer educators a resource from which they can create their own lesson plans.

I developed the guide on the premise that the goal of Holocaust education is to empower students with the knowledge to prevent another Holocaust from occurring. My philosophy, as well as the activities presented in this guide, reflect this. In keeping with the philosophy of the National Middle School Association, I have kept the focus on the student as an active participant in the learning process.

The study of the Holocaust incorporates the needs of adolescents through a challenging, integrative, and exploratory curriculum. Students will be expected to go beyond the facts of the Holocaust and to examine the people, attitudes, and events that were the backdrop to this atrocity. The study of the Holocaust introduces students to the necessity of civil rights and to the consequences of racism and prejudice which are part of their everyday world. This guide provides suggestions for individual and group work at varying levels, as well as offering the students choices in the depth of their study of the various aspects of the Holocaust. Students are encouraged to ask questions and address issues such as prejudice, intolerance, and indifference. These issues will lead to civil responsibility, if not civil action.

The format is designed to allow educators to determine which Content goals and objectives are relevant to their classroom objectives, as well as numerous Activities from which to choose. The Context section offers educators various curricular areas in which lessons on the Holocaust can be incorporated. The Annotated Bibliographies present a wide variety of sources for both educators and students to use for reference and research. All books and sources mentioned in the curricular guide are included in the Annotated Bibliographies. The Appendices offer survivor testimony, additional informational sources, and further explanation of the state goals regarding the teaching of the Holocaust, the philosophy of the NMSA, and literature circles.

As the number of survivors continues to decline, the necessity of educating the younger generations takes on a greater importance. The better informed our children are, the more likely they are to continue to remember the dangers of indifference.

I. Philosophy of Teaching the Holocaust

Why Teach the Holocaust?

The Holocaust is a significant historical event that should be covered in every middle school curriculum. The Holocaust is a disturbing event from our recent past that must be studied by every child. Students need to be aware of the events leading up to and including the Holocaust, as well as present day ramifications.

The Holocaust is a tragic event that can and does open our eyes to the potential evil in our world. For too long, students have been sheltered from the horrors of the Holocaust. Rather than sparing our children, we are opening them up to the possibility of experiencing the same horrors by not explaining how and why the Holocaust occurred. The ultimate goal of teaching about the Holocaust is to educate the younger generation so that they can prevent an event like the Holocaust from ever happening again.

Specifically, students need to be made aware of the intentions of Hitler and the Nazi Party. Hitler executed anyone he felt jeopardized his political plans. This included not only Jews, but also gypsies, political dissidents, homosexuals, religious leader, POW's, Poles, and the handicapped. An ultimate goal of the Nazi Party was genocide. The Nazis implemented the Final Solution to completely annihilate the Jewish people. Hitler's plan caused the death of twelve million people, of which, six million were Jews. These six million constituted two thirds of the Jewish population.

One of Hitler's misconceptions was that he considered the Jews a race rather than a religion. His prejudices were passed on to the citizens of Germany. Hitler preached that the Jewish race was working towards world domination. He also promoted the idea that the citizens of Germany were a superior race who should rule the world. Much of Germany bought into Hitler's lies. What the followers of Hitler failed to realize was that his ultimate

goal was to abolish all forms of authority, including religion, and replace these authority figures with himself.

Hitler gained popularity by offering the Jews as a scapegoat and by telling the Germans exactly what they wanted to hear, that the Germans were a superior race and that they would once again become a great nation. Hitler used this popularity to take control of Germany. This type of political domination and power can be seen in smaller non-democratic countries all around the world today. By being aware of how Hitler rose to power, citizens can not only prevent a Nazi-like bureaucracy from forming again, but they can also learn how to dismantle such organizations that exist today.

Beyond the political realm, the specifics of the concentration camps of the Holocaust can serve as examples of universal victimization. Somewhere, everyday, someone is being victimized. We do not always know who or where, but victimization does go on. Learning and being aware of what went on in the Holocaust may prevent children from becoming a part of such victimization, as a perpetrator or as a victim, later on.

In order to obtain an accurate picture of the Holocaust, in order to understand more fully the events of the Holocaust, students must examine a variety of sources. Students must review movies, books, poems, plays, documents, pictures, and artwork by survivors, collaborators, Nazis, Germans, soldiers, and those in the resistance movement. Students need to be aware of the many dimensions of the Holocaust and how they fit into the historical picture.

Furthermore, the testimony of survivors, diaries, and letters are available which describe to us unimaginable horrors. If we teach our children about these atrocities then they will feel an obligation to speak out when they see signs of the violation of someone's basic civil rights. The Holocaust specifically calls for citizen action.

There is no doubt, the Holocaust did happen. This horrifying event took place in the

recent past, yet the survivors, the eye witnesses, are dying. Without their first hand accounts, the Holocaust could become another historical footnote in a history text book. We, as educators, need to ensure that this does not happen.

II. Match Between the Middle School Philosophy and the Holocaust Curriculum

The NMSA middle school philosophy is the basis from which the curriculum guide is created. This middle school philosophy is directly related to my philosophy of teaching the Holocaust, the context in which students should learn about the Holocaust, the content which should be taught, and the activities chosen to teach the lesson objectives.

The traditional middle school contains grades six through eight, however, this curriculum guide can be adapted towards a fourth and fifth grade classroom, as well as the high school level.

Philosophy:
The state of Illinois has mandated that the Holocaust be taught in school. The information presented should be reinforced throughout a student's educational career. The middle school years fill the adolescent's life with doubts, concerns, and numerous questions. The topic of the Holocaust offers adolescents a chance to explore the themes of racism, prejudice, peer pressure, discrimination, social injustice, choices, and indifference. These are concepts students are faced with on a daily basis in our multicultural society. Students are able to see how the events from our recent past have ramifications today.

Context:
Students take a variety of social studies courses in the middle school, from US history to world history. The study of the Holocaust can be incorporated in various history courses. According to the Social Studies Curriculum Standards (*Curriculum Standards for Social Studies: Expectations of Excellence* by the National Council for the Social Studies, 1994), citizen action is the ultimate goal of social studies classes. Citizen action is also the desired outcome with the implementation of the Holocaust Curricular Guide. This directly relates to the peer pressure middle school adolescents face every day. Students will be able to see a correlation between their lives and the past.

Middle school is also the time when students are exposed to a wide variety of genre. Holocaust literature naturally lends itself to study through historical fiction, nonfiction, and biographies. Studying the Holocaust through literature encourages the students to discuss and reflect on the material being presented to them.

Content:
The philosophy behind a developmentally responsive middle school emphasizes a curriculum that helps students understand themselves and the world around them. The overall objectives of this Holocaust curriculum guide are to teach students how racism and prejudice still occur today and how the students themselves can prevent another Holocaust from occurring. Learning about the Holocaust helps students prepare for their adult lives when they will be responsible for their own choices and decisions. Students will examine a vast range of information and come to their own conclusions regarding their personal beliefs and values. The content is designed to go beyond the facts to challenge students to understand the implications of the historic event.

Activities:

The activities suggested in this curriculum guide are designed to actively engage the students in the learning process. Rather than having the information presented to them, students assume control of their learning through questioning, research, analysis, and reflection. A wide range of activities are included to help students construct their own knowledge of the Holocaust while relying on their critical-reflective thinking skills.

III. Content

Each of the five overall goals contains several specific objectives. The content gives structure to the curriculum guide buy giving teachers lesson objectives with related activity suggestions. Teachers should choose which goals and objectives to focus on depending on the context of the unit, available class time, and the reasons for teaching the unit. However, the facts relating to the goals and objectives should not be taught in isolation, but explained so that the interconnections become evident to the students..

Goal: To .....

Objective: Students will be able to .....

1. Learn the background of the Jewish people.
   - A. Identify significant contributions of Jews prior to World War II.
   - B. Describe the traditions of the Jewish people.
   - C. Examine the way other countries viewed the Jews prior to World War II.

2. Learn the events that led up to and include Hitler's rein.
   - A. List the laws passed in Germany against various ethnic groups.
   - B. Describe the process of Hitler's ascension to power.
   - C. Label the European countries involved in World War II.

3. Learn the actions and reactions of victims, persecutors, bystanders and the rest the world to the atrocities of the Holocaust.
   - A. Compare and contrast the forms of resistance of prisoners in the camps.
   - B. Describe the roles German citizens played during the war with a focus on the bureaucracy.
   - C. Explain the reactions of other countries to the horrors of the Holocaust.

4. Learn the conditions of the camps in Europe.
   - A. Identify which people were targeted to be taken to the camps
   - B. Record percentages of survivors in various countries.
   - C. Describe the conditions of the camps through the eyes of a prisoner.

5. Learn the ramifications of the Holocaust on society today.
   - A. Describe the affects of the Holocaust on survivors physically, emotionally and religiously.
   - B. Demonstrate the ability to identify prejudice and racism in society today.
   - C. List actions taken by the government, the judicial system, the press, and other institutions to ensure an event like the Holocaust will not happen again.
   - D. Identify ways in which students can combat prejudice and racism in their own lives.

IV. Context

A unit on the Holocaust can be incorporated into a social studies or literature curriculum. Chronologically, the Holocaust is often studied during a World War II unit, usually in a US, European, or world history course. The study of the Holocaust can also fit into curricular units on prejudice and racism, citizen action or peer pressure, or when examining historical perspectives and historical sources. In a literature class, young adult novels are readily available on such themes as historical fiction, biographies and autobiographies, and nonfiction. Various aspects of the Holocaust should be emphasized depending on the context of the lesson.

SOCIAL STUDIES

WORLD WAR II - focus on the countries' actions and reactions
~US History: government's responses to the Holocaust, citizen responses to the Holocaust, reporting of the Holocaust in the mass media
~European History: Europe's reaction, how the Holocaust fit into World War II, how were the different countries affected by the Holocaust

PREJUDICE AND RACISM - preWWII sentiments in Europe, effect of racism on Jews
~Relationship between Europe and the Jews, homosexuals, Gypsies and others
~How the racist views spread and against whom
~Comparing racism from the past to racism today: forms, groups, and cults

CITIZEN ACTION / PEER PRESSURE - how citizen action during WWII is similar to the peer pressure adolescents face today
~What choices Germans made and the consequences of their decisions
~Since the Holocaust was not inevitable, what could have been done to stop or prevent the Holocaust from happening
~What can be done to prevent another Holocaust from occurring again today

HISTORICAL PERSPECTIVES / SOURCES
~Look at and compare the perspectives of German bystanders, Jews, American soldiers, Nazi officers and those who hid the Jews
~Differentiate between primary and secondary sources and the benefits and limitations of each
~Examine how revisionist history affects our perceptions
~Analyze the arguments of those who claim the Holocaust never occured

LITERATURE

Literature circles are extremely beneficial in examining emotionally sensitive topics. Literature circles allow students to read novels on a subject while sharing their reactions and interpretations with other students. Literature circles are structured discussion groups which allow for reflection and insight on the part of the student. (Appendix E)

HISTORICAL FICTION
~How children near their own age dealt with atrocities
~A survival theme

BIOGRAPHIES / AUTO BIOGRAPHIES
~What life was like during World War II
~Experiences people had in other countries during World War II

NONFICTION
~Documentaries
~Pictoral histories
~Narrative histories
~Autobiographies

V. Activities

The activities presented rely on both teacher preparation and student initiative rather than a lecture format. Each objective from the Content section has several activity ideas which can be implemented in the classroom. Activities include sources when ever possible and should be followed up with a class discussion when ever possible. Teachers should select activities that reinforce their learning objectives for the unit. Initiation, assessment, and reflection activities are also included.

I - Initiation activities: Initiation activities offer students an introduction to the unit by building on their prior knowledge and relating the unit to the students themselves.

Brainstorm thoughts that come to students' minds when they hear the word Holocaust
Have students write down a definition of the Holocaust (the teacher should collect and then hand back these definitions at the end of the unit and allow students to revise them)
Ask students what questions they have about the Holocaust and use them as research topics
Discuss similarities and differences between students in the class while emphasizing the numerous similarities

R - Reflection activities: Reflection activities allow students the opportunity to reflect on the information they have absorbed and the material presented to them. These activities help students deal with this emotionally charged subject. Reflection activities should be incorporated into lessons on a regular basis throughout the unit.

Respond artistically in the form of drawings, paintings and sketches
Have students keep daily journals with their thoughts, questions, and comments, include teacher feedback in the process
Provide opportunities for students to listen to Schindler's List music and give their reactions
Allow for periods of emotional response when students can share their thoughts with the class

A - Assessment activities: The design of this curricular guide does not lend itself towards multiple choice or essay exams. Rather, students should be assessed on the knowledge they have gained which will help them become better citizens.

Make a class quilt in which each student makes one square representing their interpretation of the Holocaust and then sew the squares together to make one quilt
Have students produce a movie by writing a script, rehearsing and taping

Have students write a story about one of the six photographs provided by the Holocaust museums (Danish Rescue Boat, Victim Symbols, Shoes, Milk Cans, Railway Car, or Medical Selection) and assess their stories based on realistic elements

Have students write a newspaper article for a major American newspaper as factually accurate in the early 1940's

1. Learn the background of the Jewish people.

A. Identify significant contributions of Jews prior to World War II.

Have students research significant Jewish people and give an oral report to the class. Allow for a question and answer session.

Have students write a story about what life would be like without the contributions of such significant Jewish people as Freud and Einstein.

B. Describe the traditions of the Jewish people.

Invite a rabbi to speak to the class about the Jewish religion. Have the students prepare questions for the rabbi ahead of time.

Invite a community member or parent to speak to the class about the Jewish religion and how the religion plays a role in their life.

Watch the play Fiddler on the Roof and discuss the Jewish traditions from the movie. Discuss the significance of the traditions as part of the Jewish culture.

Have students look through books on the Jewish culture, traditions, and religious holidays and share their findings with the class.

C. Examine the way other countries viewed the Jews prior to World War II.

Have students research legislation and laws regarding Jews in European countries prior to World War II using the internet.

Look at immigration laws for the United States regarding Jews. Were other religious groups singled out with quotas? Were Jews considered a race or a religion? Did the United States fulfill their immigration quota for Jews during World War II?

Discuss the sixteenth century preaching of Martin Luther as roots of anti-Semitism. Use Broadsheet I as a starting point available from the Holocaust Memorial Foundation of Illinois..

Read Broadsheet IV, available from the Holocaust Memorial Foundation of Illinois, as a class. Discuss the response of the free world by both the public and governments. Specifically discuss the response of the United States to the ocean liner the St. Louis.

2. Learn the events that led up to and include Hitler's reign.

A. List the laws passed in Germany against various ethnic groups.

Categorize the laws passed by the Nazis as relating to religion, employment, education, and possessions by looking at a detailed chronology of the Holocaust.

Read The Diary of Anne Frank and discuss how her life was affected by the laws passed by the Nazis.

Have students write a diary entry describing life in the 1940's without school, a bicycle, a radio or another object or privilege that was prohibited to Jews by the Nazi legislation.

Allow students to witness the methods the Nazi employed to enforce the laws through photographs and movies. Follow each presentation with a discussion.

Discuss the role of the various identification patches the Nazis required people to wear. Use the photograph entitled "Stars, Triangles, and Markings" available from the United States Holocaust Memorial Museum as a visual aid.

Have the students create a document that might have been hidden in the milk cans that were hidden in the Warsaw Ghetto. Use the picture from the Holocaust Memorial Museum as an inspiration.

B. Describe the process of Hitler's ascension to power.

Read excerpts from Mien Kampf. Discuss Hitler's agenda and his rationale. Discuss the significance of the date of publication in relation to Hitler's rise to power. What did Germans know about Hitler's plans before his ascension to power?

Allow students to read Nazi propaganda and have students analyze how Hitler used the slogans, posters, and speeches to gain power.

Identify how Jews were used as scapegoats and have students identify scapegoats in today's society. Discuss the role and purpose of scapegoats in society.

Watch footage of a Nazi Party rally and have students record the reactions of the crowds.

Use Broadsheet II, available from the Holocaust Memorial Foundation of Illinois, to discuss the role Hitler and the Nazi party played in fulfilling the German people's desire to become a great nation once again.

C. Label the European countries involved in World War II.

Compare several maps of Europe from 1934 to 1950. How have the borders of Germany changed? Have other countries' borders changed?

Study the geography of Europe using maps from World War II. Have students evaluate Hitler's military invasions in terms of geography, i.e. mountains, oceans, and deserts

Study maps which identify Allied invasions, concentration camps, work camps and Axis attacks.

Color code a map of Europe based on the power structure. Color Axis countries one color, Allied countries another color, and neutral countries another color.

Have students interview their relatives about their family history. Have students identify the countries their ancestors came from on a world map.

3. Learn the actions and reactions of victims, persecutors, bystanders, and the rest of the world to the atrocities of the Holocaust.

A. Compare and contrast the forms of resistance of prisoners in the camps.

Examine In Memory's Kitchen edited by Cara De Silva. Have students discuss in small groups how preserving recipes was a form of resistance.

Have students categorize forms of resistance, from a list that can be provided or created in class, into the following categories: spiritual, physical, mental, and social. Discuss overlaps among the categories.

Have students imagine they are in a work camp. Ask students to identify the most import form of resistance to them and have them defend their answers.

Discuss as a class the benefits and dangers of physical resistance.

B. Describe the roles German citizens played during the war with a focus on the bureaucracy.

Watch the film "Friendship in Vienna" by Walt Disney. Have students choose one of the main characters and write what they would have done in the same situation.

Examine the role Miep Gies played in Anne Frank's life by looking at The Diary of Anne Frank and Anne Frank Remembered by Miep Gies. Discuss the risks and rewards involved.

Examine Life magazine from 1938 to 1945. What war material is included? When are pictures of people, places, soldiers included? Ask the students which images grab their attention and why.

Watch the movie Schindler's List as a class. To enhance the viewing for students, follow A Viewers guide to Schindler's List by the Jewish Federation Council of Greater Los Angeles.

Follow a viewing of Schindler's List with an examination of Schindler's Legacy: True Stories of the List Survivors by Elinor J. Brecher.

Research newspaper clippings from World War II from other countries. What information were the citizens of the various countries aware of? What were the opinions of the papers and editorial staffs?

Read about the Swedish diplomat Raoul Wallenberg and his role in saving the lives of tens of thousands of Hungarian Jews.

Have students take Kohlberg's test of moral development. Discuss the subjectivity of the levels of moral development according to Kohlberg. Relate Kohlberg's levels to the choices people made during the Holocaust regarding the treatment of Jews.

Read Tunes for Bears to Dance to by Robert Cormier. How are innocent people drawn into corrupt actions? What was the motivation behind the store keeper's anti-Semitism? Why did Henry even consider the store owner's proposition?

Brainstorm as a class all of the jobs necessary to carry out the transportation of the Jews to the camps. Include: train operators, people at the identification tables, food merchants, etc. Discuss the roles as part of a bureaucracy in which millions of people had to comply with Nazi acts of persecution in order for the Final Solution to be carried out.

Have students discuss the power and respect people in uniform receive. Ask the students to imagine they are wearing a uniform. It could be a police uniform, military uniform, or any other uniform. Ask the students if they would different and if so, how. Have students compare this with the way young men felt in the Nazi uniform.

C. Explain the reactions of other countries to the horrors of the Holocaust.

Examine newspapers from 1935 to 1945 in Europe. What was the popular sentiment of the countries? Were there letters to the editor regarding the Holocaust? Were people aware of the existence of death camps?

Read excerpts from Debrah Lipstadt's Beyond Belief. Analyze the reactions of Americans to articles in the press. Why were the stories changed in Germany and America? Why were the reporters hesitant to print the truth? Were the newspapers credible?

Read Number the Stars by Lois Lowry. Research the role of Denmark's King Christian. Why was Danish resistance different from other countries' efforts?

4. Learn the conditions of the camps in Europe.

A. Identify which people were targeted to be taken to the camps.

Read the Holocaust victim group reports on the handicapped, Jehovah's Witnesses, Homosexuals, and Sinti and Roma, available from the Holocaust Memorial Museum, in small groups. Have the groups report to the class facts from their research and the results of individual stories.

Have students describe and draw a picture of a "true Aryan" according to the Nazi theology. Then have students compare their picture with pictures of the top leaders of the Nazi Party, especially Hitler, Joseph Goebbels and Hermann Goring.

Look at world population statistics of ethnic and racial groups. Compare the percentage of white "Aryan" people to the rest of the world. How realistic was Hitler's ideology?

Have students identify the number of Jews killed in the Holocaust, which is 6 million. Ask the students how many people were killed in total in the Holocaust, which is 12 million. Ask students who the other six million victims were.

Discuss Hitler's policy regarding the Final Solution of the Jewish Question. Use Broadsheet III, available from the Holocaust Memorial Foundation of Illinois, as a starting point.

B. Record percentages of survivors in various countries.

Have students compare the number of Jews before and after the war in various countries. Have students explain why there is such a difference among percentages. Allow the students to research if necessary.

Have students write what it would be like to come home after being away for a year and not knowing if your family still lived at the same house. If their family was not there, would they want to stay? Relate this to the dislocated feelings of Holocaust survivors.

C. Describe the conditions of the camps through the eyes of a prisoner.

Take a field trip to Spertus Museum and make a collage of pictures from the museum trip. Allow students to be creative and expressive.

Invite a Holocaust survivor to speak to the class. Have the students prepare questions ahead of time.

Study Holocaust poetry in Art From the Ashes edited by Lawrence L. Langer by reading examples from victims and survivors of the Holocaust. Allow students to share their interpretations of the poems.

Have students write their own poems and share their writing with the class.

Read The Devil's Arithmetic by Jane Yolen. Discuss in small groups the questions Anya had to overcome to understand the significance of remembering the past.

Read the selection "One Year in Treblinka' by Jankiel Wiernik in the anthology Art from the Ashes. Have students discuss the frame of mind of a prisoner in a concentration camp and the ability of a prisoner to maintain a will to live.

Look at the caloric intake of a camp prisoner. Compare these statistics with the recommended daily allowance.

Look at photos of the concentration camps using We Remember the Holocaust by David A. Adler and The Pictorial History of the Holocaust edited by Yitzhak Arad as possible sources. Ask students to share their thoughts about the photos. Include background on the photos.

Ask the students to imagine they are a prisoner in the camps and to write a letter which they hope to hide and preserve for the future to document what life was like in the camps.

5. Learn the ramifications of the Holocaust on society today.

A. Describe the effects of the Holocaust on survivors physically, emotionally, and religiously.

Ask a Holocaust survivor to come and speak to the class about the impact the Holocaust has had on his or her religious beliefs. Allow the students ask questions.

Have students interview a survivor about the effects the Holocaust has had on their life.

Have students read more recent newspaper articles about Holocaust survivors. Discuss the issues that are being emphasized.

Read the survivor testimony by Edith Turner in Appendix A. Lead a discussion of the role "luck" played in Turner's survival, focusing on the fact that her mother was able to bribe a guard with jewelry, that the family happened to knock on the door or a righteous gentile (Mishkala), that the policeman allowed Mishkala and the women to continue on their journey, and that the young resistance fighters realized the value of her father's knowledge of the forests.

Read selections from "Where is God Now?" in Philosophical and Religious Implications edited by Roth and Berenbaum.

Read Night by Elie Wiesel. What did Wiesel learn about life at an early age? How have Wiesel's experiences as a teenager effected his life? What role does he play today in the United States and the world abroad?

Read children survivor stories from The Hidden Children by Jane Marks. What was life like for children in hiding? What effect did being raised by a gentile family or a Catholic convent have on the identity of such children? How did children without parents survive?

B. Demonstrate the ability to identify prejudice and racism in society today.

Brainstorm definitions and examples of prejudice, racism and stereotyping as a class.

Have students watch twenty minutes of a popular television show. Have the students record the instances where a character is treated as a stereotype. Discuss the implications in the real world.

Research incidents of prejudice and racism in America in the last century, including Japanese internment camps, the Civil Rights movement and treatment of Native Americans. What were the justifications? Were any concessions made afterwards?

Have students find a recent newspaper article dealing with racism and prejudice. Ask the students to summarize the article and create an alternative to the racist or prejudicial act.

Have students write about an incident involving racism or prejudice that they either witnessed or were a part of. Ask students to share how this incident has impacted their lives.

Have students create a collage of Elie Wiesel's quotes from before and after the Holocaust. Discuss how Elie Wiesel's tone changed.

C. List actions taken by the government, the judicial system, the press, and other institutions to ensure an event like the Holocaust won't happen again.

Have students read articles about searches and apprehensions of Nazi perpetrators. Discuss whether it is important to catch every last Nazi criminal.

Read the French apology from an article in the Chicago Tribune in October. Why did the French apologize in 1997?

Have students research the creation of the state of Israel. What is Israel's role in preventing another Holocaust?

Allow students to examine pictures of monuments and statues that memorialize the Holocaust. Discuss the purpose and effectiveness of the monuments.

Have students create their own monument through a drawing or sketch. Allow students to create and build their monuments for display.

Read newspaper articles regarding the Swiss banks payments to survivors of the Holocaust who had money in Swiss accounts during the war. What role do these payments play in the restitution process? How important is the monetary value of the payments to the survivors? What messages do the Holocaust fund payments send to the world? Articles can be found in the Chicago Tribune on the following dates: October 18, November 2,11, & 19 from 1997.

Read the newspaper article entitled "Accord might be near on Auschwitz" from the Chicago Tribune on October 8, 1997 section 1 page 10. What role do the Stars of David and the crosses play in the mourning and healing process? Debate whether the religious symbols are appropriate. Evaluate the statement, "Let the story of Auschwitz-Birkenau be the only symbol."

Discuss the role of Hitler's home becoming a museum using the Chicago Tribune article "Hitler's Berghof home to become a museum" from October 30, 1997 section one. What exhibits would be appropriate to display in the home? Ask students how they would feel visiting Hitler's home. What role could the Berghof home play in neo-Nazi movements?

D. Identify ways in which students can combat prejudice and racism in their own live.

Have a panel discussion in which students discuss the implications of the Holocaust and what actions they can take to prevent such atrocities from occurring again.

Discuss the written apology of Martin Luther's descendent. Ask the students why she might have felt the need to write the apology. (Appendix B)

Brainstorm the similarities of the students in the class. Spend considerable time on this exercise to ensure students see the many similarities among themselves. This activity should minimize the differences among students.

Ask a rabbi to come and speak to the class about the problems of racism and prejudice today and possible actions the students can take.

Have the students write a persuasive essay on why the Constitution of the United States is or is not important in preventing government initiated prejudice and racism.

Examine the role the Holocaust denial movement plays in society today by reading excerpts from Deborah Lipstadt's Denying the Holocaust: The Growing Assault on Truth and Memory.

VI. Annotated Bibliography

A. Teacher Resources

After Tragedy and Triumph: Essays in Modern Jewish Thought and the American Experience. Michael Berenbaum. Cambridge: Cambridge University Press, 1990.

Berenbaum addresses three central issues: the identification of Jews after the tragedy of the Holocaust and triumph of Israel, the tensions created within Jewish traditions between the history of victimization and the assumption of power, and the choices facing free Jewish communities in the wake of decreased anti-Semitism. Chapter two, entitled "The Uniqueness and Universality of the Holocaust," revolves around an explanation of all Holocaust victims as well as the fate of Jews today. Chapter five, entitled "Issues in Teaching the Holocaust," examines issues that define Holocaust education, especially language, in a stark and brief manor. Chapter six, entitled "What We Should Teach Our Children," stresses truthful communication of Holocaust events and the appropriate ages. Chapter seven, entitled "The Shadows of the Holocaust," relates the implications of the Holocaust on Jewish generations born after the tragic event. Chapter ten, entitled "From Auschwitz to Olso," follows the journey of Elie Wiesel during the Holocaust and as a writer and leader of today.

Beyond Belief: The American Press and the Coming of the Holocaust 1933-1945. Deborah E. Lipstadt. New York: The Free Press, 1986.

Identifying the role of the press in public opinion and thought, Lipstadt examines how, what, and which information from World War II was printed in major American newspapers. The book focuses on the role of the press as dictated by the President and the editors, as well as Germany's treatment of the press on their soil. Lipstadt acknowledges the obvious subjectivity in any newspaper report so she includes interviews with reporters stationed in Europe.

Destruction of the European Jews. Raul Hilberg. Chicago: Quadrangle Books, 1961.

Focusing on the perpetrators of the Holocaust, Hilberg examines the documents of the Nazi war machine. Hilberg identifies the psychological obstacles, those destroying the Jews faced, and how they overcame these obstacles. This view of the Holocaust through the eyes of the Germans spells out how the Holocaust was carried out.

A History of the Jews. Paul Johnson. New York: Harper Perennial, 1987.

This personal history of the Jews chronicles 4000 years from Abraham to the birth of Israel. The history is extremely detailed with personal reflections throughout. The fifth part is dedicated to the Holocaust and the final part focuses on Zion. This book would be strictly for the teacher's further knowledge of the history of the Jewish people.

Hitler's Willing Executioners: Ordinary Germans and the Holocaust. Daniel Jonah Goldhagen. New York: Alfred A. Knopf, 1996.

The book is divided into six parts: understanding German anti-Semitism, eliminationist program and institution, police batallions, Jewish annihilation, death marches and eliminationist anti-Semitism, ordinary Germans, and willing executioners. The objective of the book is to explain how and why the Holocaust could occur. Goldhagen uses an active

voice to describe the perpetrators to give them a sense of reality in order to describe their actions in detail. Goldhagen's premise is that the Germans' anti-Semitism was the central factor of the Holocaust. He also contends that the perpetrators were aware of what they were doing because they had the capacity to judge right from wrong. The author answers the key question, "What condition of cognition and value made genocidal motivations plausible in this period of German history?"

The Holocaust: An Annotated Bibliography and Resource Guide. David M. Szonyi. New York: Ktav Publishing House, Inc., 1985.
The annotated bibliography is divided into thirteen sections ranging from memoirs and nonfiction to Holocaust memorials and landmarks in the US and Canada. Pertinent annotations include those of books for young people, audio-visual materials on the Holocaust, mobile or traveling exhibits and resource kits, Holocaust education and commemoration centers and research institutes and archives, teacher development, and information on obtaining speakers on the Holocaust.

Holocaust Project: From Darkness into Light. Chicago, Spertus Museum, 1993.
This curriculum guide is divided into six lessons: an overview of the Holocaust, victimization, resistance and survival, indifference, an introduction to the Museum's exhibit, and a summary. Lessons include reading passages, questions, and evaluation ideas as well as the aim of the lesson, approximate length of the lesson and a materials list. The curriculum guide also includes a chronology of the Holocaust, a glossary of terms, maps, and slides.

The House on Garibaldi Street: The First Full Account of the Capture of Adolph Eichmann Told by the Former Head of Israel's Secret Service. Isser Harel. New York: Viking Press, 1975.
Harel recounts the years in which he directed the manhunt for Adolph Eichman and his eventual capture. The story examines the evidence presented, describes the people involved in the search, and the emotions felt by those involved.

Legacy of Silence: Encounters with Children of the Third Reich. Dan Bar-On. Cambridge, Massachusetts: Harvard University Press, 1989.
In the sixteen interviews with Nazi perpetrators and their children, Bar-On explores the psychological reasoning of those involved in carrying out the Holocaust as well as the effects these experiences have had on the children of these men. The interviews are transcribed from German and include Bar-On's personal thoughts and reflections throughout the interviews. Themes include subconscious repression, guilt, insight and enlightenment.

Murder in Our Midst: The Holocaust, Industrial Killing and Representation. Omer Bartoz. New York: Oxford University Press, 1996.
Bartov includes two important chapters that are useful to Holocaust education. The first is chapter three which explores the relationship between anti-Semitism and Holocaust and National Socialism. Chapter four is the other chapter which gives insight in the Germany's difficulty in writing the history of the Nazi period.

The Pictorial History of the Holocaust. Edited by Yitzhak Arad. New York: MacMillan Publishing Company, 1996.
The goal of this pictorial history is to work to enlighten people to the evil man can inflict on others and to awaken the morality and spirituality necessary to ensure that the Holocaust does not occur again. Arad's pictures are arranged to teach tolerance and the preservation of human rights. This graphic portrayal of Nazi atrocities is divided into historical phases of the Holocaust. A narrative accompanies the pictures while captions give further information on the historical photographs.

Teaching About the Holocaust: A Resource Book for Educators. United States Holocaust Memorial Museum, Washington, D.C.
The US Holocaust Memorial Museum's resource book contains recommended guidelines for educators teaching the Holocaust including methodology and context. Information about the Museum in Washington, D.C. is included in the front of the book. An annotated bibliography and videography, a historical summary, and a chronology of the Holocaust are also provided.

Unanswered Questions: Nazi Germany and the Genocide of the Jews. Edited by Francois Furet. New York: Schocken Books, 1989.
This book addresses the Final Solution of the Jewish Problem though a collection of essays by noted historians. The essays touch on such topics as Nazi policies toward Jews, relationships between Jews and Gentiles, anti-Semitism during different time periods, the bureaucracy involved in the annihilation process, the role of the gas chambers, statistics, Jewish resistance, a theological interpretation of Holocaust, and revisionism. Furet also includes an index of names and places noted in the text.

While Six Million Died: A Chronicle of American Apathy. Arthur D. Morse. New York: Randon House, 1968.
Morse focuses on the bystanders during the Holocaust, while answering two questions: What did the rest of the word, in particular the US and Great Britain, know about Nazi plans for the annihilation of the Jews? What was their reaction to this knowledge? The book is too technical for students, but contains excellent sources and quotes from official records and government documents. Sources include the amount of food rations for Jews versus Germans, State Department reports of the progress of the annihilation, and extermination numbers.

Why did the Heavens Not Darken?: The "Final Solution" in History. Aron J. Mayer. New York: Pantheon Books, 1988.
Mayer addresses the systematic annihilation of the Jews, which he terms Judeocide, in the context of the events, behaviors, and attitudes in Europe. The author also examines the factors which determined the expulsion, relocation, and extermination of Jews. Mayer identifies the antibolshevism sentiments in Europe and its result on Lebensraum and Judeocide.

VI. Annotated Bibliography
B. Student Resources with Teacher Guidance

The Abandonment of the Jews: America and the Holocaust 1941-1945. David S. Wyman. New York: Pantheon Books, 1984.
This book attempts to answer the question: "Why did American fail to carry out the kind of rescue effort that it could have?" Wyman divulges the information the American government was aware of and examines their unwillingness to act upon it. The role of President Roosevelt and the War Refugee Board are explored, as well as the apparent anti-Semitism and anti-immigrant attitudes in American society.

Anne Frank Remembered: The Story of the Woman Who Helped to Hide the Frank Family. Miep Gies. New York: Simon & Schuster Inc., 1987.
Miep Gies recalls her life during World War II in which she and her husband helped hide Anne Frank's family and other Jews from the Nazis in Amsterdam. Miep Gies' account includes conversations and photographs which supplement the reading of The Diary of a Young Girl by Anne Frank.

Art From the Ashes. Lawrence L. Langer, editor. New York: Oxford University Press, 1995.
This anthology contains fiction, poem, journal, and drama selections written by victims of the Holocaust. The selections present the authors' attempts to come to grips with their experiences. Langer addresses the limitations of language in conveying the authors' experiences during the Holocaust. Selections are written by both well-known writers and lesser-known writers.

Denying the Holocaust: The Growing Assault on Truth and Memory. Deborah E. Lipstadt. New York: The Free Press, 1993.
Lipstadt explores the Holocaust denial movement in America and around the world. Identifying the goals and agendas of the deniers, the author points out who they are, how they work, and why they continue to exist. Lipstadt emphasizes the necessity of denying the legitimacy of these claims in Holocaust education.

From the Unthinkable to the Unavoidable: American Christian and Jewish Scholars Encounter the Holocaust. Edited by Carol Rittner and John K. Roth. London: Greenwood Press, 1997.
This is a collection of essays by prominent American and Christian scholars. Topics focus on the impact of the Holocaust on morality in today's society. The collection shows the impact that life stories and personal experiences can have, as well as the evolution of the scholars' mind set and their questions. Authors are from diverse backgrounds, yet have all had extensive contact with the Holocaust. The collection is divided into three parts: memories, encounters, and challenges.

The Hidden Children: The Secret Survivors of the Holocaust. Jane Marks. New York: Fawcett Columbine, 1993.
This is a collection of twenty three adult Holocaust survivor stories which retell their experiences as children during the Second World War. Marks divides their stories in to

four distinct sections: the ordeal of hiding, liberation, the legacy and lasting effects of the hiding experience, and the healing process.

The Holocaust in History. Michael R. Marrus. New York: Penguin Group, 1987.
Marrus identifies the central themes revolving around the Holocaust and examines each using prominent historians and their research. Marrus is careful to present many different points of view and touches on such subjects as the role of various European governments in perpetuating the Holocaust, public opinion of Nazi Europe during Nazi rule, Jewish resistance, and what knowledge bystanders were aware of.

The Holocaust: Problems in European Civilization. Donald L. Niewyk, editor. New York: Houghton Mifflin Co., 1997.
This anthology focuses on six themes of Holocaust study: the origins of the Holocaust, the actual Holocaust experience, Jewish resistance, the motivation of the perpetrators, the role of gentiles during the Holocaust, and the possibilities of rescue. Niewyk collected essays from various prominent historians and scholars on each topic to encourage the reader to examine the evidence and the support for each side of the argument.

Holocaust: Religious & Philosophical Implications. John K. Roth and Michael Berenbaum, editors. New York: Paragon House, 1989.
This collection of writings covers topics relating to the existence of God and the rationale for the Holocaust. Essays authors include Primo Levy, Elie Wiesel, Raul Hilberg and Yehuda Bauer. The major topics addressed are the uniqueness of the Holocaust, the confirmations of the horrors of the Holocaust and the role of God in the lives of Holocaust victims.

In Memory's Kitchen: A Legacy From the Women of Terezin. Edited by Cara De Silva. New Jersey, Jason Aronson Inc., 1996.
This is a translation of a handwritten cookbook by Mina Pachter who died while at Theresienstadt , a concentration camp. This collection of recipes stands for the spiritual struggle for survival in an environment whose goal was dehumanization.

Literature or Life. Jorge Semprun. New York: Penguin Group, 1997.
This French story chronicles the life of a man who was imprisoned in Buchenwald. This first person narrative is straight forward and reveals life in the camp and the effects his experience has had on his life. Mature readers would be able to see the impacts of the Holocaust on his later life.

Night. Elie Wiesel. New York: Bantam Books, 1960.
Wiesel reveals his autobiography in this straightforward novel of his youth in a Nazi death camp. Wiesel witnesses and experiences punishment and death not only to inmates but to his own family as well. He writes frankly of his experiences and thoughts while under Nazi rule in which he questions the existence of God.

Secret Nazi plans for Eastern Europe: A Study of Lebensraum Policies. Ihor Kamenetsky. New York: Bookman Associates, 1961.
Documents pertaining to Germany's policy of Lebensraum are divided into five chapters. The "Ideology and Political Background of Nazi Lebensraum" chapter contains a section

that details the tools the Nazi's used to implement the policy. The "Colonization" chapter divided the process into two stages, 1939-1941 and 1941-1944. The "Social Groups and Other Categories of Aliens in the Germanization Policy" chapter meticulously identifies how these people were tested for Aryan characteristics and subsequently treated. The "Enslavement Policies" chapter discusses the spiritual, economic and physical enslavement of those under Nazi rule. The Extermination Policy chapter examines the rationale behind the policy, methods implemented to carry out the extermination, and the annihilation of the Jews. The Appendix at the conclusion of the book contains actual documents discussed in the text, including SS indoctrination plans, Himmler's reflections on the treatment of alien races, German colonization blueprints, and an outline of Himmler's policy to kidnap Polish Children for Germanization.

Summoned to Jerusalem: The Life of Henrietta Szold Founder of Hadassah. Joan Dash. New York: Harper & Row Publishers, 1979.

Henrietta Szold founded Hadassah, a women's zionist organization based in America that raises money for the hospitals in Israel. Hadassah has also undertaken several other projects including Jewish youth groups, the planting of trees in Israel, medical research, and breast cancer and osteoporosis awareness. One of Szold's missions was the establishment of Youth Aliyah which attempted to save children of the Holocaust and relocate them in Palestine. Her efforts saved the lives of thousands of Jewish children.

Witness to the Holocaust. Michael Berenbaum. New York: Harper Collins Publishers, 1997.

Berenbaum recounts the evolution of the Holocaust using documents, letters, testimony, speeches, meeting notes and diary entries. These artifacts create a specific and detailed chronicle of the six stages of the destruction process, including Definition, Expropriation, Concentration, Mobile Killing Units, Deportation, and Killing Centers. Also included is a brief overview of the major events of the Holocaust and a detailed chronology.

The World Must Know: The History of the Holocaust as Told in the United States Holocaust Memorial Museum. Michael Berenbaum. Boston: Little, Brown & Co., 1993.

This book follows the history of the Holocaust as it is presented at the US Holocaust Memorial Museum in Washington, D.C. using pictures of actual artifacts and descriptive text. The goal of both the Museum and this text is to create a challenging learning experience that is thought provoking. The story is also meant to be disturbing and personally upsetting to encourage reflection and social action.

VI. Annotated Bibliography
C. Young Adult Novels and Resources

Celebration: The Book of Jewish Festivals. Naomi Black, Editor. New York: Middle Village, 1989.
This book gives an overview of past and present traditions associated with the major Jewish holidays. Pictures, recipes, songs and prayers help bring out the religious and cultural significance of each holiday.

Cities At War: Berlin. Eleanor H. Ayer. New York: New Discovery Books, 1992.
The fate of Berlin, Germany is chronicled in this straight forward text supplemented by photographs. Ayer focuses on the German war effort and Allied attacks while putting the persecution of the Jews at the forefront.

The Devil's Arithmetic. Jane Yolen. New York: Puffin Books, 1988.
Hannah is transported to a Polish village during the Nazi occupation during a Seder dinner, at the Jewish holiday Passover, as she opens the door for the prophet Elijah. Hannah is the only one who knows the real fate of the village. Her experience in the Nazi concentration camps teaches her why remembering the Holocaust is so important.

Diary for the Years of Occupation, 1939-1944. Zygmunt Klukowski. Urbana: University of Illinois Press, 1993.
This diary contains one man's account of daily life under occupation in Poland through detailed objective observations. Entries follow the mobilization and changes in the government administration, as well as the progressive laws and ill treatment of the Jews. As part of the underground, Klukowski's diary is a personal attempt to document the war and its effect on Poland.

The Diary of a Young Girl. Anne Frank. New York: Pocket Books, 1958.
Anne Frank recounts her life in hiding during the Holocaust. Her diary serves as a vital piece of evidence of the tragedy the Nazi reign had on individuals. Her story is personal and shows how being forced to remain in hiding changes the everyday existence of a young girl growing up.

Fear and Hope: Three Generations of the Holocaust. Dan Bar-On. Cambridge: Harvard University Press, 1995.
Bar-On interviews five families who are World War II survivors and three generations within each family. The interviews focus on the symbolism of "fear and hope," the burden of the past on the second and third generations, the role of the second and third generations, and the family members' thoughts of past events, while including the biological reconstruction process. The book includes a brief chronology and history of each family. The families include a survivor of the camps who emigrated to Israel, a resistance fighter, a child raised in a gentile family, a family who left for Asia during the war years, and a family who was in Italy during the War.

Jacob's Rescue: A Holocaust Story. Malka Drucker and Michael Halperin. New York: Bantam Doubleday Dell Publishing Group, Inc., 1993.
Alex and Mela Roslan took in two brothers from the Warsaw Ghetto and hid them during Germany's occupation of Poland. This true story chronicles the family's hardships as they risked their lives to keep the two boys alive.

Jewish Days and Holidays. Greer Fay Cashman. Jerusalem, Massada Press, 1976.
This is a collection of stories that symbolize the many Jewish holidays. These biblical stories show the cultural roots of the Jewish religion while defining key terms used in holiday services and celebrations.

Letters From Rifka. Karen Hesse. New York: Puffin Books, 1992.
Rifka is a Russian Jew who is attempting to flee with her family to America to escape Nazi persecution. Because of a ringworm infection, Rifka is left behind by her family. This book chronicles her determination to overcome every obstacle through letters she writes to her cousin Tovah to meet up with her family in America.

Number the Stars. Lois Lowry. New York: Bantam Doubleday Dell Publishing Group, Inc., 1989.
Ellen, a young Jewish girl is a friend of Annemarie. Both girls live in Denmark at the time of World War II. As the Nazis begin to invade Denmark, Annemarie and her family help Ellen and her family escape from Denmark on a rescue boat. The story touches on the theme of moral responsibility.

Schindler's Legacy: True Stories of the List Survivors. Elinor J. Brecher. New York: A Dutton Book, 1994.
Brecher compiles over thirty accounts of Jews who survived due to Oskar Schindler's efforts during the War. Each account follows the lives of the survivors before, during, and after the War. Family photos are included as well. Becher also relates the people in the book to Stephen Speilberg's film by discriminating between real events and the film's script.

Summer of My German Soldier. Bette Greene. New York: Bantam Books, 1973.
Patty Bergen is a Jewish teenager who meets a young German prisoner of war, Anton, during World War II. Patty befriends Anton but has to hide their friendship from her family and the community. Patty realizes that racism is not always based on facts.

Tunes For Bears to Dance to. Robert Cormier. New York: Laruel-Leaf Books, 1992.
Henry's family moves to a new town after the death of his brother. To help support his family, Henry takes a job at a local store. Henry's boss is racist and anti-Semitic and threatens to fire Henry if he doesn't carry our his racist orders to smash a local artist's award-winning model. Henry is torn because he has befriended the local artist who is a Holocaust survivor. This novel exemplifies the awkward position many young children were put in during the World War II era and how they dealt with it.

The Upstairs Room. Johanna Reiss. New York: Scholastic Inc., 1972.
Reiss recalls her experiences during World War II in a story of Annie and her sisters, Sini

and Rachel, who go into hiding. Annie is taken in by a kind gentile family who care for her until the war is over.

Waiting for Anya. Michael Morpurgo. New York: Puffin Books, 1990.
Jo is a young boy who accidentally discovers that Jewish children are being hidden by on reclusive widow's farm. Jo struggles to keep the secret while his village is occupied by German Nazi soldiers.

We Remember the Holocaust. David A. Adler. New York: Henry Holt and Company, 1989.
This is a first person account of the chronology of the Holocaust. Adler uses the stories of survivors as well as photographs to describe the events in Europe beginning in the 1930's.

VII. Appendix

A. Survivor Testimony

Mrs. Edith Turner
August 5, 1997
Edited
Glossary Follows

It was 1939. I was ten years old when the war began. I was from a very nice, wealthy, Jewish, traditional family. My sister Alice and I grew up in a very comfortable nice home with friends, relatives, and school. We went to a private Jewish school where we learned Hebrew. The language that it was taught in was Polish but we did learn Hebrew. In the summer we used to go away for three months to the country home. We really had a very comfortable wonderful life with piano lessons, dance lessons, and French lessons. It really was a lot like any child on the North Shore [of Chicago].

But all of sudden things changed so drastically and so quickly because the war broke out. The Germans occupied Poland. After two weeks of fighting, the Polish army lost and Poland was divided into two parts; the western part and the eastern part where Warsaw was.

The part that I lived in, which was Vilnius, Poland, was occupied by the Soviet Union. Basically, children, such as my sister and I, didn't suffer too much under the Soviet occupation. We went back to school. We did our homework. We had our friends. Our parents, of course, were very much influenced by what was happening. They were afraid that they would be sent to Siberia. They were wealthy people and anybody who was wealthy and in business was bourgeois. The bourgeois were so-called anti-government people and were sent to Siberia. That affected my parents very much, because my father lost his business. But then he got a job. My mother was a nurse so she got a job right away.

After two years, the Second World War suddenly broke out with Germany attacking the Soviet Union This was really the most horrible time when everything started to happen in Poland. Right away the Jews started to be terribly, terribly, badly treated. And right away there were edicts that all Jews had to give up their money, their radios, their bicycles, their watches, their right to exist practically. Children couldn't go to school and were not allowed to talk to Christians. We were not allowed to walk on the sidewalks. We were only allowed to walk in the streets with the horses and buggies and clean the streets. Many women were sent to clean lavatories and highways. It became evident right away that we are going to be slave labor. That is what we were.

Everything was taken away from us. We were told to take our belongings and that we would be sent to a big city lodge in Poland. That would be a labor camp where we would work. We should take enough of our belongings for two weeks and come to the market place in the center of town.

My father was a very smart business man and he had many contacts with Christians because he was in the lumber business. They owned forests and we owned lumber yards so it was a business that had a lot of contacts with the Christian world. My father had a lot of friends and he arranged for us to run away. He went ahead first. My mother, my sister, and I were following but we were caught. We were caught by the local

police and some Nazi soldiers. We were thrown into jail. We were beaten. We were threatened. It was the most horrible night of my life.

In the morning they caught many people running away. Everybody was thrown into jail. The screaming, the yelling, and the beatings were horrible. We were told that we were going to be shot, but we weren't. They took us to the center of town and by then, the whole town, the Jewish population, was gathered.

There was a selection all day long, all day long. Women separate, men separate, women and children separate, older people separate. After a whole day, at eight o'clock in the evening, they gathered us all. We were surrounded by soldiers, by dogs, by machine guns. People were trying to run away and people were being shot. It was a horrible scene. I was young.

I have it so vividly in my mind. We spent the whole day in this awful market place. They marched us for about 18 kilometers to a place which used to be army barracks. We spent a whole day marching, surrounded by soldiers with guns, police, SS, and dogs. The soldiers in the front would say, "You don't have to march so fast." The ones in the back said, "Faster, faster!" On the side they would kick us and then hit us with guns and rifles on our heads. It was horrible.

When we finally got there, we saw big fires. We thought they were going to throw us in the fires, but they really made us run through the fire and into the barracks. We were to be gathered up like this, 8,000 Jewish people from different towns. It was very overcrowded. There were only 3 huge barracks and about 8,000 people, practically one on top of another. If they would see a pretty girl, they would drag her out, rape her, and shoot her. It was a terrible thing and very, very traumatic.

We were there for two weeks, my mother, my sister and I. People were running out of food because they told people to bring food for two weeks. Remember, we were running away so we didn't have any food at all. So we really had to get along by what people gave us. It was bad. I remember being terribly, terribly hungry. I remember once fainting when I was hungry. After two weeks everybody was shot, but we ran away.

My mother was able to hide some very beautiful jewelry, some gold and diamonds, a watch, gold and diamond earrings, and a beautiful diamond ring. She gave it to one of the guards and he let us go. This was the evening when everybody was shot. So we ran away.

We were running and running throughout the night, through forests. We obviously couldn't go through the streets where everybody was because we would have been caught.

We came to a house and knocked on the door. It was a Lithuanian peasant who let us in. He was kind and kept us there for a month. My mother told him that my father ran ahead of us and that if he ever survived, he would be in a town about 200 miles away because he has family there. We didn't know whether he was alive or not. This wonderful man, who didn't know us from Adam, went and actually found my father and told him that we were alive. My father had no idea. He was sure that we were shot in that camp which was called Polegon. This man's name was Mishkala. I don't even know if it was his first name or if it was his last name. This man came back and gave us the news that my father was alive and that somehow we had to go and get together.

His oldest son, who was maybe 17 years old at the time, was named Juzek. He was very kind to us. When we were there, we were not in Mishkala's house, but his barn. We were on top of the animals, the cows, where the hay is in the loft. That is where we were hiding. At night, he would bring us something to eat. Once they even heated us water and let us come into their house at night to take a bath. These people were really risking their

lives because if we would have been found in their house they would be shot just like all the Jews. People who helped the Jews were executed.

Mishkala was a man with a wife and six or eight children who were all little. The oldest was 17 years old. They were from 17 down to one or two years old, but only the oldest one knew about of us. The younger children didn't know that we were hiding there because they could have said something to someone about us. They were very kind, very nice people.

There were very few people like that. Most people not only gave away Jews for money, because if they brought in Jews they would be paid, but they gave away Jews simply because they just wanted to get rid of the Jews. They were anti-Semitic. But, there were some people who helped Jews. I must say, that if it hadn't been for kind Gentiles there would be very few Jews alive, very few. If it hadn't been for someone who extended a helping hand all through the war.... Just by giving me a piece of bread or a cold potato meant you could have lived another day another two days. A little food meant saving somebody's life. So I must say, I am very grateful to the people who helped us, the wonderful Christians who helped us.

When we finally got connected with my father, it was because this kind man Mishkala, and his son Juzek took us halfway through nights, through forests, through, oh God, through guards and dogs at night. It was just so frightening. Once, we were walking and somehow we got out of the forest and started to walk on the road. Wouldn't you know it? A policeman on a bicycle, from God knows where, says "Where are you going?" So this man Mishkala says, "Oh we're going to the market. These women are relatives of my wife. They are just dragging with me. I don't know. But you know, I have to be nice to my wife. So they're coming along with me." The policeman said, "Okay," and just went along. Those were miracles.

Finally we came to the town where my father was staying with his family. The same day there was an edict that all the Jews had to go into a ghetto. They had to give up their homes and go into a small part, the oldest and the poorest part of the city. We grabbed our belongings and moved there. This was the day when we got there, and of course we went with all the other Jews.

The ghetto was not what you would call a ghetto here on the south side [of Chicago]. This was actually a concentration camp. It was surrounded by barbed wire and the gate. There was only one gate where people could go through which had guards, police, and dogs. For all practical purposes it was a concentration camp, but it was called a ghetto. We lived there from 1941, about November, until March of 1943. The situation in the ghetto was such that people were supposed to go to work, slave labor, mostly for the German war machines. For instance, my sister was a young girl and she worked in a factory where they made preserves for the German army. I was in the nursery where they grew vegetables for the governor of the whole area. He was German of course. Because I was still quite young, this is where they sent me and the other kids. My father worked loading the trains with all kinds of things for the German army.

You couldn't go out from the ghetto by yourself. You had to go in groups, by 10, 20 or 50, depending on how many people the Germans needed for work. They would give us a paper that said you worked for the German occupation army and you are allowed to go out of the ghetto, but you had to come back in at six o'clock. The guards at the gates knew exactly how many people were out and how many people came in. This way if there were 20 in a group and 19 returned, the rest would be shot. That is how they prevented people

from running away. It was very difficult. They supplied very little food. The only way you could bring in some food was if you would take some clothing and maybe, by some small miracle, you would connect with some Christian people who would give you a bottle of milk for a dress by simply exchanging. It was a very, very bad situation.

There used to be what they called a supposed "cleaning of the ghetto." They would take 100 people by saying they needed a 100 young men to go to work. You would never see them back. They would be shot. Halfway through the ghetto, I was a there two years, there was a very traumatic experience. Half of the ghetto was shot. Everybody was supposed to go out and appear at a certain place and show their working papers. Half of the people they allowed to go back to the houses and half they would say, "You are coming with us." These were about 4000 people. They were all taken out about 4 or 5 miles behind the ghetto in the forest and they were all shot. Among these people were my grandparents, one of my uncles, and many of my cousins.

People knew that the end was very near. Remember, there was a war going on with the Soviet Union. There used to be some clandestine radios. Someplace, somebody would be sitting in the basement and listening to the radio finding out that the Russian Soviet Army is beating the German Army or the Germans were beating the Russians. It was the news from the front. This was the only hope for us when we listened to the news.

We knew that after a while, after about one and a half years, the Germans started to loose. When they lost fighting for Stalingrad, everybody knew that someday, someday, the Germans would loose. This is the only thing that kept us alive. This was the only hope. There was no hope, otherwise, that the Jews would survive, only if the Germans would loose. We did get some news from other ghettos like from Vilno or from Warsaw.

Very slowly, very slowly, the resistance started to grow even in smaller towns. The resistance was actually the partisans in the forest and most of them were the Soviet soldiers who were POW's. They would run away from the camps and they started to organize. Many Jewish young men and women started to join them.

In 1943 my father became very useful to a group of young men and women who wanted to join the partisans but didn't know how to get through the forests. Remember, my father was in the lumber business. He owned a lot of old forests. He knew his way around and knew many Christian people. So, they came to my father and they said, "We know that you know your way out of the ghetto, how to get to certain places where there are partisans. If you will lead us there, we will take you and your family out, too." This is how it happened. We ran away to the forest. It wasn't so easy. It was very, very difficult, and threatening and dangerous, but we did.

After three days of wandering through the different forests at night, we finally, finally found the partisans. We stayed with the partisans until 1944, July 1944, when the Soviet army liberated us. The partisans were coming through with the front fighting the Germans. They pushed out the Germans and we were liberated. It was life. It was wonderful to see a host of Soviet soldiers coming with the tanks. We knew we survived.

Glossary of Terms

Anti-Semitic: Prejudice against Jews.

Bourgeois: The conventional middle class.

Concentration Camp: A prison camp for enemies of the Nazi party. Although many groups of people were imprisoned in the camps, Jews were especially targeted. The conditions were extremely harsh. Prisoners were subjected to starvation, heavy physical labor, and beatings.

Gentile: A non-Jew.

Ghetto: The ghetto was a section of the city which was walled off on all sides, usually surrounded with barbed wire and armed guards. Jews were forced to reside in overcrowded conditions, where starvation and forced labor were common.

Hebrew: The ancient language of Israelites. The Old Testament is written in Hebrew.

Partisans: Resistance fighters in Nazi-occupied countries during World War II who often engaged in guerrilla warfare.

POW: POW stands for Prisoner of War.

VII. Appendix
B. Martin Luther Descendent Apology

September 1997

Dear Rabbi and Jewish Congregation,

I am a DESCENDANT OF MARTIN LUTHER, who wrote many anti-Semitic tracts during the 16th century. I hang my head in shame and I have great sorrow in my heart for the tracts he wrote and for the influence that his writings had on those who persecuted the Jewish people...especially Hitler. Hitler used Luther's tracts to justify the atrocities that he directed towards the chosen people of G-d! The deep wounds of the holocaust remain fresh today in the hearts of many and only the love and mercy of G-d can bring about healing; however, I OFFER MY SINCERE APOLOGY TO YOU for the pain that resulted from Luther's writings. I have gone before the L-rd in intercessory REPENTANCE FOR THE SINS OF MY FAMILY AND I ALSO ASK FOR YOUR FORGIVENESS!

As you prepare to enter into Rosh Hashanah and Yom Kippur, I pray that you will open your hearts to FORGIVE MY FAMILY. I thank you for your willingness to read this note of apology and I pray that G-d's gift of healing and restoration will be yours this year. Just as the Book of Ruth tells the story of the special love that the L-rd placed in the heart of the gentile woman towards the Jewish people and the special love that they returned to her, I pray that this note will initiate the same healing and restoration.

Shalom,

Dianna Rowe

Dianna Dunken Rowe

VII. Appendix

C. Illinois State Goals for the Holocaust

Initiated and drafted by The Holocaust Memorial Foundation of Illinois in cooperation with State Representative Lee Preston and Senator Arthur Berman.

HB0003 Enrolled LRB8600001THtc

An ACT to add Section 27-20.3 to "The School Code", approved March 18, 1961, as amended.

Be it enacted by the People of the State of Illinois, represented in the General Assembly.

Section 1. Section 27-10.3 is added to "The School Code". Approved March 18, 1961, as amended, the added Section to read as follows:

(Ch. 122. New par. 27-20.3)

Sec. 27-20.3 Holocaust Study. Every Public elementary school and high school shall include in its curriculum a unit of instruction studying the events of the Nazi atrocities of 1933 to 1945. This period in world history is known as the Holocaust, during which 6,000,000 Jews and millions of non-Jews were exterminated. The studying of this material is a reaffirmation of the commitment of free peoples from all nations to never again permit the occurrence of another Holocaust.

The State Superintendent of Education may prepare and make available to all school boards instructional materials which may be used as guidelines for development of a unit of instruction under this Section: provided, however, that each school board shall itself determine the minimum amount of instruction time which shall qualify as a unit of instruction satisfying the requirements of this Section.

Section 2. This Act takes effect January 1, 1990.

Holocaust Memorial Foundation of Illinois
4255 Main Street
Skokie, Illinois 60076-2063

VII. Appendix

D. Philosophy of the Middle School

This We Believe: Developmentally Responsive Middle Level Schools: A Position paper of the NMSA. National Middle School Association, 1995, pp. 20-24.

Curriculum is the primary vehicle for achieving the goals and objectives of a school. To most, curriculum refers to the content and skills to be covered in courses. In developmentally responsive middle level schools, however, curriculum embraces every planned aspect of a school's educational program. It includes those specific classes designed to advance academic skills and knowledge as well as school-wide services such as guidance, clubs and interest groups, music and drama productions, student government, and sports. Although learning occurs in many unanticipated ways, curriculum is intentionally designed to accomplish a school's mission. Curriculum and procedures should be articulated with those of elementary and high schools, and there should be carefully planned orientation programs to help students make the transition from one institution to the next.

Middle level curriculum is distinguished by emphases that stem from the unique characteristics and needs of young adolescents. The curriculum of a developmentally responsive middle level school is challenging, integrative, and exploratory.

CHALLENGING

Challenging curriculum actively engages young adolescents, marshaling their sustained interest and effort. It must address substantive issues and skills that are relevant; be geared to their levels of understanding; and enable them increasingly to assume control of their learning. Learning tasks must be perceived by the student as achievable, even if difficult.

Emphasis on important ideas and skills requires teachers to move well beyond "covering material." Using good judgment in consultation with students, they select ideas for in-depth study from a vast range of information and materials that are genuinely important and worth knowing. For these issues to come alive, values, assumptions, basic principles, and alternative points of view must be explored. Skills must be taught and learned in context, addressing "why" as well as "how." Focus is upon motivating students to be skilled as writers rather than just being able to write correctly.

Relevant curriculum involves students in activities that help them understand themselves and the world around them. It is rich in personal meaning. Teachers address students' own questions and concerns, which are then examined in a wider context. Making curriculum relevant thus does not mean limiting content solely to students' preexisting interests. Challenging curriculum creates new interests; it opens doors to new knowledge and opportunities; it "stretches" students.

Given the developmental diversity in any middle level classroom, gearing curriculum to students' levels of understanding is a daunting task. In addition to different rates of development an learning styles, varying cultural backgrounds and prior experience must be taken into account. Efforts to reduce tracking and to include students with special needs in regular classes increase the diversity even further. Adapting curriculum so as to challenge each and every student requires significant collaboration among regular and

special education teachers, counselors, school social workers, parents, and the students themselves.

In essence, every student needs as individualized educational plan. Both content and methods must be individualized. As a first step, teachers can provide choices among learning opportunities, ranging from those that tax even the most gifted and talented students to those that enable the least capable to succeed with a reasonable expenditure of effort. Independent study, small group work, special interest courses, and apprenticeships are other means by which curriculum can challenge students through addressing individual needs.

Because of young adolescents' drive toward independence, curriculum that challenges must enable them increasingly to guide the course of their education. Consonant with their varying capacities to handle responsibility, students must be nurtured in making choices and decisions about curriculum goals, content, methodology, activities, materials, and means of assessment. In addition, they should have opportunities for involvement in team governance which emphasizes student initiative and responsibility.

INTEGRATIVE

Curriculum in integrative when it helps students make sense out of their life experiences. This requires curriculum that is itself coherent, that helps students connect school experiences to their daily lives outside the school, and that encourages them to reflect on the totality of their experiences. This goal may be accomplished in several ways.

Middle school can offer courses and units, taught either by individual teachers or by teams, that are designed specifically to integrate the formal school curriculum. In addition, all teachers can identify the connections among ideas and fields of knowledge, as well as how their teaching relates to the courses and student activities conducted by other school personnel. Reading, writing, critical thinking, and other skills should be taught and practiced wherever they apply, not just in isolation. Moreover, all teachers should explain how the content and skills they teach are applicable to the daily lives of their students. Journals, conferences, or other vehicles provide students with opportunities to reflect on their experiences, an essential step toward taking charge of their own lives and seeing life's interconnections. Reflection on experience also is a natural part of student self evaluation.

Integration in all these dimensions is enhanced when the curriculum is focused on issues significant both to students and adults. Since real-life issues are by nature interdisciplinary, attention to them integrates the curriculum in natural ways. Intellectual, communication, social, physical, and technological skills are learned and applied in context. Critical thing, decision-making, and creativity are enhanced when students examine appropriate problems an take steps to help solve them. In such cases, students produce or construct knowledge rather than simply act as consumers of knowledge.

EXPLORATORY

The entire curriculum, not just certain courses or activities, should be exploratory. There are three earmarks of an exploratory curriculum. First, it enables students to discover their particular abilities, talents, interests, values, and preferences. This self-knowledge helps students to prepare for adult life, not only in terms of vocation, but also as family members and citizens. Second, all courses and activities are taught so as to reveal opportunities for making contributions to society. Finally, exploratory experiences acquaint students with enriching, healthy leisure-time pursuits, such as lifetime physical

activities, involvement in the arts, and social service. Such a curriculum helps to develop young adolescents who will become well-rounded adults.

Developing curriculum in an important responsibility for all educators. They must cultivate the disposition and skills of scholarship and provide learning experiences that both draw from an integrate the disciplines. The rapid expansion of knowledge constitutes the ongoing and difficult task of selecting subject matter that is at the same time challenging, integrative, and exploratory. The responsibility of designing developmentally appropriate educational experiences for young adolescents is a challenge worthy of our best efforts.

VII. Appendix

E. Literature Circles

Literature circles are structured discussion groups which combine independent reading with collaborative learning. Literature circles are usually made up of three to five students who are reading the same novel. The groups meet on a regular basis, at least three times a week, to discuss the novel being read. As a group, the students decide what aspects of the novel to discuss.

Each student should have a designated role. The roles include:

Group Recorder- records the decisions made by the group, including the number of pages to read before the next discussion session, the role each person will assume, and the questions and issues discussed

Summarizer - summarizes the section that was read for the discussion which should enable the groups to have a running record of the story line

Time Line Keeper - keeps a running time line of the significant events of the story

Vocabulary Researcher - finds a minimum of five vocabulary words that are unfamiliar to the reader and records their definitions for the group

Reader's Chair - finds a passage that is significant or holds personal meaning to the reader and shares it with the group

The members of the group should rotate through the roles depending on the size of the literature circles. Each student should be held accountable for the responsibilities of their designated role.

The teacher should rotate among the groups, observing group interaction and encouraging individual participation. To evaluate student understanding and progress, students should be required to write journal entries on their discussion group or summaries of the literature circle discussion.

VII. Appendix
F. Informational Sources

The Holocaust Memorial Foundation of Illinois
4255 Main Street
Skokie, Illinois 60076-2063
(847) 677 - 4640

The Holocaust Memorial Foundation of Illinois is an excellent resource for educational materials on the Holocaust. Broadsheets I-V, the six historic photographs (Shoes, Ringelblum Milk Can, Railway Car, Racial Hygiene, Danish Rescue Boat, and Stars, Triangles, and Markings), lesson plans for various grade levels, an annotated bibliography videography, and the victim group booklets (Sinti & Roma, Jehovah's Witnesses, Handicapped, and Homosexuals) are available from the museum. The museum is also a source for speaker information.

The Spertus Museum
Spertus Institute of Jewish Studies
618 South Michigan Avenue
Chicago, Illinois 60605
(312) 922 - 9012

The Spertus Museum has created a curriculum guide named the Holocaust Project: From Darkness into Lightness. The guide includes six lesson plans with materials, as well as background information, a chronology, a glossary of terms, a bibliography, maps, slides, and student materials.

The United States Holocaust Memorial Museum
100 Raoul Wallenberg Place, SW
Washington, DC 20024-2150
(202) 488 - 6137

The US Holocaust Memorial Museum developed A Resource Book for Educators: Teaching about the Holocaust. The resource book includes information about visitation, guidelines for teaching the Holocaust, annotated bibliography and videography, a historical summary and chronology of the Holocaust and a section about the children of the Holocaust. The US museum also has the historical photographs and victim group booklets. The Washington has an extensive educational center on the premise.

A Viewers Guide to Schindler's List
Martys Memorial and Museum of the Holocaust
(213) 651 - 3175

The viewers guide explains the background and historical overview of the film Schildler's List. A section on preparing young students to watch the film is included,

as well as viewing guidelines for teachers, parents, and other adults. A chronology and a list of activities is included, in addition to a selected bibliography divided into categories. The goal of the viewers guide is to ensure that the viewing of the film is a valuable learning experience.

Association of Holocaust Organizations
(718) 225 - 0378

The association provides information regarding Holocaust educational resources throughout the United States and Canada.